

LITERARY AND EVANGELICAL
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1825.

THE
LITERARY AND EVANGELICAL
MAGAZINE.

A DISCOURSE

Delivered before the Literary and Philosophical Society of Hampden Sydney College, at their Anniversary Meeting, on the 24th of September, 1824. By JOHN H. RICE, D.D. Published in conformity with a resolution of the Society.

GENTLEMEN,

I am fully sensible of the honour conferred on me by the appointment which I am now about to fulfil; and duly appreciate the importance of the service, which you expect me to perform. Our Society, being yet in its infancy, is but little known, and has, of course, excited but little interest. While this is the case, the association will produce few of the benefits which were anticipated by its founders. It is your wish, then, that on this occasion the claims of the institution, and the advantages likely to result from it, should be so exhibited as to enkindle new ardour in the bosoms of its friends, and enlist the zealous co-operation of those who have not yet given us their countenance. There is no affectation in the declaration that I wish you had an abler representative. But your choice has imposed this duty on me: and while I cheerfully render my best services, I rely greatly on that indulgent kindness, with which I am sure you will regard this humble effort.

It seems now to be generally admitted that Virginia is deficient, in various matters connected with her dearest interests, and her highest glory, as a state. Her sons are richly gifted by the author of nature; and they justly glory in their political consistency, and their devotion to the cause of liberty.

Yet she is comparatively poor in the means of affording them the highest improvement of which they are capable. The only well endowed college within her limits owes its wealth to *royal*, and not to republican munificence. We have no great libraries, where the student may find means both of exciting and gratifying his curiosity. We have no extensive philosophical apparatus, to enable the votary of science to explore the mysteries of nature, that are yet to be revealed. We have no great collections of subjects in natural history: no splendid cabinets of minerals; no botanical gardens; no anatomical preparations for the benefit of our young citizens; for the excitement of their curiosity, and the aid of their researches. Hence, in all these branches of natural science, we fall far behind many of our fellow-citizens in other states. And hence the interesting fields of Virginian botany, mineralogy and geology are quite uncultivated.

In the Old Dominion, too, we are lamentably deficient in associations for literary and philosophical improvement. In other states we find academies of the fine arts, philosophical societies, Linnæan societies, and similar institutions; where the men of learning, and votaries of science meet, and open to each other the stores of their minds, communicate the fruits of their research, and apply one to another a constant stimulus, by which continual progress is made in all that adorns man as an intellectual being, and gives elevation to his mental character.

These remarks direct the attention to another point wherein we are greatly defective; it is a spirit of literary and philosophical enterprise, which prompts all who feel its influences to make mighty exertions and great sacrifices to advance their favourite objects. Politics and money are the great all absorbing interests in this part of our country; and their influence is every where seen and felt. To them all our schemes of improvement have reference. The student, when he is toiling in the midnight watches, is supposed to have them ultimately in view. And he who in any pursuit, manifests indifference towards these favourite objects, is thought to lack common prudence, or to be laying some deep plan, the means of attaining which do not appear.

Various causes have combined to produce the state of things thus briefly described. Without pretending to make a complete enumeration, we may for the present advert to the following.

We have not in our state any great city, where intellect and the means of excitement may be concentrated. Men

must be brought together, and into collision; must be constantly in the view of their fellow-men, and roused by this public observation; must have easy access to the various means of improvement, and a motive sufficient to insure vigorous exertion, before they will put forth steadily their whole intellectual strength. This is so well known as to have become a common remark. But when this concentration takes place, and mind is raised to its highest tone, a great city then is in a state, what the heart is in a human body. An influence is sent forth from this central point which is felt at every extremity of the commonwealth.

The physical geography of our state has prevented the growth of any of our cities to greatness. The Roanoke, the Powhatan, the Rapahanoc and the Potowmac must be united before Virginia can have a London or a Paris, a New-York or Philadelphia. And while this is the case, our country population is thinly spread over a great surface. Our citizens are not, in the pursuit of their daily business, brought frequently into contact. Not being congregated in villages, it is inconvenient for them frequently to meet, and hold intercourse. On the contrary they are generally confined to plantations, and when out of the society of wives and children, have no intercourse except with overseers and negroes. Perhaps there is no situation in the world more suited to repress a literary spirit.

The character of our population too, exerts an unfavourable influence on the interests under consideration. The condition of a class of men, whose wits are not sharpened by necessity, who live a life of comparative indolence, and who are much given to the indulgences of sense, is not the best adapted to intellectual improvement. And perhaps, when a large part of the inhabitants of a country is shut out by political regulations from the possibility of bettering their condition, and of course feels none of the promptings of hope to vigorous exertion, the effect is greatly increased. Generally, that community makes the best progress, in which the higher classes excite the lower by example; and the lower press on the higher in their efforts to rise.

These, and perhaps other causes have brought us into a situation, in which there is a deplorable want of the means of exciting a spirit of mental improvement among our fellow-citizens. A survey of these means and their application, may well engage the attention of the philosophical patriot. It is becoming quite obvious that perfect liberty to pursue happiness in one's own way is not of itself sufficient to rouse men

to vigorous exertion. We enjoy this liberty in its fullest extent. But do we not see that they who, by the pious care of their fathers, have been blessed with good education, are obliged to exert their influence in various ways to excite others to the right use of their privileges? Otherwise, why the necessity of establishing among us a literary fund, and primary schools; and of getting up that whole expensive apparatus, which our state has prepared for the improvement of our fellow-citizens? How has it happened that men who have the greatest facilities of procuring the means of subsistence, are so very apt to degenerate? Why should they who live where the waters or forests always afford a supply of food, be generally the most illiterate and rude, improvident and intemperate of our population? All human things may well be illustrated by the comparison which Virgil makes to convince the husbandman of the necessity of selecting the best of his crop for seed,

—Sic omnia fatis
In pejus ruere, ac retro sublapsa referri.
Non aliter, quam qui adversa vix flumine lembum
Remigiis subigit, si forte brachia remisit,
Atque illum in præceps pronò rapet alveus amni.

Now it is a question of no small importance, by what means shall the people of our country be excited to make those efforts which the nature of our institutions requires. That this is an urgent case, is most obvious from the facts that there are very few good schools among us; and that Virginia furnishes fewer regular students in the Colleges of the country than other states which have not one half, no nor one third of her population. We see that it is in a great degree in vain to furnish a charity fund for the education of her poor. Why, to borrow the language of a man revered and celebrated for his wisdom, should we put a price in the hand of a fool to buy wisdom, when he has no heart for it? The illiterate, accustomed as they are to sensual enjoyments, and having no idea of any other kind of happiness, need some one to open before them the treasures of knowledge, and pourtray the flowery paths of literature before they can be excited to make the effort and practise the self-denial necessary to fit them for intellectual gratifications. They have no heart for these things; and must be driven by force, or allured by rewards to frequent the school and pursue a diligent course of study. But who will thus compel or allure the children of ignorant, and too often vicious parents.

It is true that much might be done by establishing good elementary schools in every neighbourhood. An able teacher; a man fitted for his office by temper, and attainments, can always rouse the minds of ingenuous pupils, and enkindle in them an ardent thirst for knowledge. But we want a sufficient number of such competent instructors in the first place, and then pupils to put under them? Pupils will be found in abundance in our country, when parents shall have learned the value of education. But whence an adequate supply of competent instructors, shall be derived for our growing population, I am greatly at a loss to conceive. If one third of the children born in the United States this year should live to be old enough to go to school, they alone will require at least 4000 teachers, at the rate of 25 scholars for one master. And if all the young men, who graduate in our colleges should become teachers they would not supply at the utmost more than one third of the adequate number. Shall we then turn from the colleges, and look to the little, petty, temporary institutions, called old field schools, for teachers of our young citizens? Then shall we go down indeed on the scale of national improvement. Alas how many a child has learned from his teacher scarcely any thing but to hate his book with a perfect hatred? Perhaps our country suffers under the pressure of no want more severely than under that of an adequate supply of competent instructors.

But to furnish this, and at the same time afford suitable places where boys can be fitted for college, we greatly need in different parts of the state a competent number of well supported academies. Institutions of this kind, where boys are kept under a closer inspection than is possible at college; where they are trained and disciplined for college life and college studies are of very great importance. They are the proper places for that sort of *grounding* in elementary knowledge without which the course of study at college does not, and from the nature of the case cannot, afford half of its advantages. And I have greatly wondered and deeply regretted that the thousands, which have been and are every year squandered on what, is falsely called the primary school system, have not been appropriated to the erection of institutions like these. We want academies, both male and female,* at

* Nothing but the want of time in preparing this Discourse, prevented the speaker from dwelling on this very interesting and important subject. It is one, in which the whole community is deeply interested. Perhaps there is no country in the world, where the women are more completely *domestic*, than they are in our own; and none where female influence is more gener-

which a course of education might be given, suited to the purposes of all, except those who wish to pass through the higher discipline of college.

Having mentioned the primary school system, I cannot help in passing, expressing my indignation and sorrow that an expedient like this, which requires every man whose children are to partake of its proffered benefits to give in a declaration of pauperism, should be called the primary school system of Virginia. Our country does not need a plan like that enacted by our law. We need a system that will make education cheap, so as to bring it within the reach of every honest industrious man. We need schools scattered through

ally felt. This is a most happy circumstance. And it affords a powerful argument in favour of female education.

It is trite, I know, but very important to remark, that when ladies are distinguished for domestic habits and virtues, their maternal influence is very great. They mould the hearts, and to a great degree form the understandings of the future fathers and mothers in our country. Now they, who have in their hands so great a part of *early education*, certainly ought to receive that cultivation of heart and mind, which would fit them for the discharge of the very important duties of their station. This is no easy work. It demands skill and judgment, as well as attention. Surely preparation ought to be made for it, that it may be done well. Look at the majority of girls of eighteen, in the country, and see what are their qualifications for a place at the head of a household.

But female influence is felt not only in domestic life;—it reaches to every part of society. Every where it ought to be salutary. Our ladies ought to be intellectual as well as sensitive; refined as well as elegant; intelligent as well as affable; *good* as well as *pretty*. No where, indeed, are they more modest, more pure and delicate, than among ourselves; but if to these graces of the female character, were added suitable mental improvement, the effect on the whole community would be most happy. A higher spirit of literature would pervade our state; and young men would spend that time in study, which now they waste in dissipation. A loftier tone of moral feeling would be awakened, and we might hope to witness the purity, without the extravagances of chivalry.

But suppose that parents generally, wished to give their daughters a good education, where could they find the means? There are perhaps four or five good female schools in the whole state, in almost every instance raised by the individual exertions of their teachers. In this case the whole apparatus, and all the fixtures are private property: and the undertaking is altogether at private risque. Hence, the expenses are beyond the reach of any but the wealthy. And even *they* think that they cannot afford to send their daughters more than a year or two to school. Hence, too, it is extremely rare to find a lady with any thing like a complete education. There is that sort of superficial acquirement, which inflates vanity, and renders the possessor ridiculous in the eyes of all judicious persons.

But justice cannot be done to this subject in a note. Measures ought forthwith to be adopted, to render female education cheap, and to make it as complete as possible. It was for this reason, when speaking of Academies, that I introduced *Female Institutions* of this kind, at which the means of improvement might be accumulated, and a complete course of suitable instruction be given at a moderate expense.

the country, at which the instruction given, will be to excite our youth to seek for more extended knowledge ; where such a taste will be afforded as will create a vehement desire for more.

But here I think it my duty to observe that one reason why there is not a higher literary spirit among those who have gone through college, is, that they have made so poor preparation for their course. In consequence of this, they are compelled to perform hard drudgery, and work doggedly as they proceed from class to class ; and in the end, are heartily tired of the whole thing. They leave college without being able to pursue any study with that facility which makes it delightful, and are willing enough to forget that of which the acquisition has afforded them no pleasure. Or if some little ardour has been excited, it is soon cooled when, on going out into the world they meet with no congenial spirits to keep up their enthusiasm.

In summing up these observations, I may state that we need that concentration of intellect which produces collision and creates emulation. We need good elementary schools for the first stage of education ; we need well endowed academies in every county, with respectable libraries and able preceptors to afford to all classes of youth higher instruction than they can receive in the elementary institutions ; and we need in suitable situations colleges with ample endowments, where a course of liberal studies may be completed. These, added to a well conducted University, whither young men who aim at the highest distinction and the greatest possible improvement, might resort to gratify this noble ambition, would complete the scheme. The first of these particulars is out of our reach. Wealth and commerce must be concentrated to make a great city. Division of land into small tracts is necessary for a dense population. But suitable efforts might produce good schools.

After all, however, the great desideratum is to excite a spirit of improvement in the great mass of our population. This might be done in some good degree by a proper attention and effort on the part of the educated men of the country. Would they but employ the influence which conciliation and kindness create, in the families of their uneducated neighbours ; and would every man of substance contribute by donations and legacies to the building and endowing of good schools in his neighbourhood, a great change would be produced in the intellectual character of the country. Still however, nothing can supply the want of a body of well educated men, led by

professional duty to promote the interests of morals and learning. Such a body of men is furnished by the christian religion in its ministers. In all countries, the ministers of religion exert the greatest influence on the great body of the people. Hence in most countries an alliance has been sought between the government and religion. This was notoriously the case with the various forms of ancient heathenism. This set the example which has been too often followed with unhappy effect by christians. But the whole history of this subject shows the influence of religion. Christianity, in its original form, was well suited to promote intellectual and moral improvement, without danger of abuse. For in the original platform of the church, the rights of the people are fully recognized. The power of church-rulers is MORAL power; and every thing done by them, is done by reason and persuasion. And such is the Polity of the church in this country. Now, who does not see that a man will exert a mighty influence in a neighbourhood, who is chosen by the people that he may apply the full force of reason and persuasion entirely for their benefit, whose business it is every week to deliver the best discourses that he can prepare; who is bound to afford to young and old the best moral instruction which all acknowledge to be most truly excellent; nay who is bound by his profession to take the young as soon as reason dawns, under his particular moral training, and in a word to bring the whole extent of his mental power and attainments to bear on the mass of his people?

But although this cannot but be obvious to every man of unprejudiced reason, it may be well to state a few facts on this subject. It is affirmed then, that wherever the people are accustomed to the regular instructions of an educated ministry, there they are the most enlightened: and all kinds of literary institutions flourish most among them. In Scotland, the people are more completely brought into contact with their religious teachers than in any other country in Europe; and more young men frequent the Scottish Universities, in proportion to the population of the country, than are afforded by any other nation to their literary institutions. In the north of Germany, where there is a Protestant population, literature flourishes vastly more than in the south, where it is Catholic. The state of Connecticut, where there is an enlightened clergyman stationed at every interval of five or six miles, there are more regular students at their College, than are afforded by Virginia, with nearly four times its population. This induction of facts might be extended all over the Christian world, and at every step confirmation of my remark would be afford-

ed. I speak now only of the intellectual effect of a well educated ministry of religion, operating merely by its moral power on the population of a country. And it may well be doubted whether any institution that has ever been tried, or can be devised is likely to produce equal mental excitement. Among the means then for exciting a general desire of improvement, this ought on no account to be neglected. A comparison of the population of different parts of our own state would alone justify me in ascribing this importance to that institution.

It would carry me much too far to point out the measures by which these facilities of promoting knowledge might be acquired. In relation to all that regards the higher order of schools, we have a right to look to our Legislature for aid.— But, from what cause it has proceeded I will not say, the Legislature has always looked on this institution with a step-mother's jealousy, and treated it with a step-mother's severity. It has rendered good service to the state, although she has left it now nearly fifty years to struggle with poverty. It is increasing in reputation and usefulness, but still its unfinished buildings and scanty library give sad tokens of continued neglect. We trust, however, that the liberality and munificence of the people will not soon be exhausted, and that this source will never fail.

We hope for much too from the increasing devotion of the Alumni of the Institution. Yet it must be confessed that suitable measures have not been adopted to keep up that feeling, with which young men have usually left college. We have hitherto had no association to bind them together in one united body. We have had no societies, whose anniversaries would call them together to renew their acquaintance, to talk over the scenes of their youth, and rekindle the ardour of their love. They do not meet to lay plans and adopt measures for the prosperity of their college. Long ago there ought to have been formed here an Immortal Band, pledged to each other by all the ties of youthful friendship to promote the interests of their Alma Mater, and extend the influence of learning, science and taste in the Old Dominion. It was to remedy this defect that we instituted The Literary and Philosophical Society of Hampden Sydney College.

(To be concluded in next number.)

For the Lit. and Evan. Magazine.

THE INFLUENCE OF THE BIBLE IN IMPROVING THE MORAL CHARACTER.

(Concluded from vol. vii. page 628.)

THE most accurate analysis of human happiness will confirm the truth of the Bible ; and particularly of this declaration ; *godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.* This happiness is not simple in its nature, but very complex ; depending on a variety of circumstances, and derived from a great variety of sources. Pleasure is either animal, or intellectual, or moral, or spiritual. These are distinct sources of enjoyment, which rise above each other in importance and refinement, in the order in which they are here stated. Of these, animal pleasures are the lowest ; these we enjoy in common with the brutes. They arise from the conveniences of life, and from the gratification of those propensities and appetites which are peculiar to animal nature. Intellectual pleasure is derived from the exercise and improvement of the mind in the acquisition of knowledge, in the cultivation of arts and science. Here man leaves the level of the brutes, and is elevated to a sphere of enjoyment to which they never can rise. Moral pleasure is derived from the exercise of the moral virtues ; truth, justice, honesty, &c. ; and from the social affections ; benevolence, sympathy, friendship, generosity, &c. ; and from those affections which grow out of the conjugal, parental, filial, and fraternal relations. Spiritual pleasure arises from the knowledge and belief of the Bible ; and from those pious affections which the Bible, through the agency of the Holy Spirit, excites in the heart ; meekness, humility, love, hope, gratitude, &c. This last is peculiar to the christian. The others, animal, intellectual, and moral, may be enjoyed by those who never do, and never can taste those joys which are purely evangelical and spiritual. The christian has free access to those three subordinate sources of pleasure, from which the men of the world derive the whole amount of their happiness ; while, at the same time, he has access to another source of enjoyment, better than either of these, suited to the nature of man, less liable to be interrupted, and more refined, from which they are cut off by their unbelief. It is not, however, doing justice to the christian to represent him as merely on an equality with the men of the world respecting the pleasure derived from these inferior

PROSPECTUS.

The Literary and Evangelical Magazine,
Heretofore published by Nathan Pollard, will continue to be published by Pollard & Goddard, at the Franklin Office, opposite the Old Market, Richmond, Virginia.

AT the commencement of the Eighth Volume of the LITERARY AND EVANGELICAL MAGAZINE, the attention of the Public, is respectfully invited, to that Work. It is, perhaps, neither requisite, nor proper, to exhibit the testimonials of approbation which have been given to it, by men of the first character, for intelligence and respectability. Every such Work should rest entirely on its own merits; and if these be insufficient to sustain it, there is no room to expect the enlargement, or even the continuance of its patronage.

The impression has prevailed to some extent, that in consequence of the removal of the Editor, from this city, the publication of the Magazine would be suspended. It is indeed true, that since that event, some embarrassment has arisen in the conduct of the Work, owing to the irregularity of intercourse, between this place, and that of his residence, and to other causes, which it is scarcely worth while to explain. To remedy this inconvenience, a change was proposed in its arrangements, which has been effected to the satisfaction of all who are concerned. A gentleman in Richmond, will attend to those details of the Editorial department, which can be managed only here; and this circumstance will rather increase than lessen the facilities of the late Editor, for contributing to the pages, and the interest of the Work. Several other gentlemen also, have encouraged, a reliance upon them, for periodical contributions of matter. No view, therefore, of the subject, now possessed, will lead to a discontinuance of the publication. And it will be the aim of those who conduct it, to maintain the reputation, it has already acquired; and, in every practicable way, to increase its tendency to be useful.

It is believed that no Religious or Literary Magazine, is published in any of the States, South, or West of Virginia; while in the opposite direction there are several of highly respectable character. To supply in some degree this deficiency, as well as that which existed in this State, was the original design of the Evangelical and Literary Magazine. This object will, still be prosecuted, by adapting its materials, chiefly, to the state of things, in the South, and West; without, however, impairing its character for general usefulness.

TERMS:—The Literary and Evangelical Magazine, conducted by a number of Gentlemen, will be published Monthly, in the City of Richmond, at *Three Dollars* a year in advance. Notes of non-specie paying Banks are not received in payment, except at their depreciated value.

Each number contains 56 octavo pages, neatly printed, folded, stitched, and covered; and is issued at the close of the month. With the Number for December, is given a Title-page and an Index to the Volume, which consists of about 700 pages.

Any Person who will become responsible for Six Copies of the Magazine, shall have the Seventh, *gratis*.

The Subscribers will be furnished with the Numbers from the commencement of the present year, or from the beginning of the Work if they desire it; and any person may decline taking the Work, at the close of the year, by giving notice on, or before the 30th November, to the Publishers, or any Agent, and paying up arrearages.

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